THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.*"—ECCLES. 7: 8, 9, 10.

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PRES. CANNON'S RETURN FROM THE HAWAIIAN ISLANDS.

[*Concluded from page 83.*]

"We drove overland to the Laie plantation, the headquarters of the mission on these islands, 32½ miles from Honolulu. In going over the mountain range the road leads through the Nunaun pass and down the renowned Pali precipice of the same name; formerly there was only a narrow, steep and dangerous path down this almost perpendicular precipice over eight hundred feet deep. Now there is a good, safe road, of smooth and easy grade, cut out of solid lava rock, over which we rode in comfortable carriages. It is a grand landscape, one visited by all tourists. As we were riding comfortably along I pointed out to Sister Cluff the faint trail I passed over 46 years ago last August, when I first passed over this Pali! Wonderful changes since then.

"We spent a week at Laie and were very pleasantly entertained by President Woolley and his good wife, and the brethren and sisters there. We looked over the plantation, where everything seemed to be prospering under President Woolley's efficient management. Four hundred and fifty acres are planted in sugar cane, just ready to take off, also 250 acres are being cultivated in rice, being leased to Chinamen at $15 to $20 per acre. Two crops of rice are raised on the same land each year. It is believed that the present crop will pay off all the indebtedness of the property, including the cost of a powerful pump recently put in which will enable them to increase the cultivation of cane over three hundred acres. During our stay at Laie it was a continuous holiday for President Cannon. Every day the yellow wreath was placed on his neck, serenading parties

came to the mission house every evening, the natives singing beautiful songs and playing sweet music. The evening before we left the Saints got up a surprise native feast. After partaking heartily of the good things—fish and poi—a pleasant evening was spent in speeches, songs, etc. President Cannon again spoke for half-an-hour in Hawaiian, and a prominent native Elder delivered an eloquent address, in part as follows:

"We have all heard about Pukuniahi (Brother Cannon) for many years past, how, when a youth, he came to our land, bringing the first true message of salvation to our people and nation—how wonderfully he learned and spoke our language, and translated the Book of Mormon into Hawaiian, so we could read and learn of our origin and ancestors—how he preached the Gospel and baptized hundreds of our fathers and mothers. They have told us how they loved him, and taught us, their children, to love and honor his memory, until the name of Pukuniahi became a household word from Kanai to Hawaii (north and south islands); but we had never seen him, we did not know how he looked, whether he was a large man, or small, we loved and honored a person we had never seen, but now we have both seen and heard him speak to us. What a great privilege and blessing we have enjoyed in having him come back to these lands after fifty years have passed, to tell us of those glorious principles that will, if we give heed to what he has taught us, save and exalt us in the kingdom of heaven. Don't let us forget his good teachings and counsel."

"On Christmas morning, after the usual greeting, President Cannon and all the brethren went down to the sandy beach and enjoyed a splendid bath in the great Pacific ocean. The sisters meanwhile got up an excellent Christmas dinner, roast turkey, duck, chicken, a whole pig, pies, cakes, poi and fish, etc., which we all enjoyed on that tropical day, more like July at home. All of the above articles of food, except pie and cake, had been kindly contributed for the occasion by the good people of Laie.

"At 12 a.m. the Saints gathered in the grounds of the mission house to say *aloha mai*, each bringing some little present as a memento and numerous beautiful *leis*, with which they profusely decorated President Cannon, then all the others who were about to depart.

"At 1 p.m. we bade all good-bye, and drove to Kahuku and took the train, going around the north end of Oahu to Honolulu, seventy miles.

"Next day we sailed on the island steamer *Kinau* for Lahaina, on the island of Maui. It was on here where the greater part of President Cannon's first missionary labors were performed. Sailing from Honolulu at 1 p.m., having added to the party President Woolley, N. C. Murdock and Sister Fernandez, hostess of President and Sister Cannon while in Honolulu, we arrived at Lahaina at 8 o'clock in the evening, where we were met by Elders Musser and Wilson, also some of the native brethren, who conveyed us to a comfortable house secured for our accommodation. Next morning I pointed out to the brethren the place where Apostles E. T. Benson and Lorenzo Snow, with Elder A. L. Smith and myself were capsized in the serf thirty-six years ago, and where President Snow came near losing his life, but in the providence of God was miraculously saved.

"It was in this town where the Lord, in a wonderful manner, made

known to Elder Cannon the great work that would be done among the native races on these islands, if he and the Elders would remain and learn their language. He saw in vision three prominent Hawaiians that would receive them, and the message the Elders had to bear. The strong impression he received led him to decide he would stay if all his companions returned; four out of the ten finally decided to remain with him. Being without funds, and a stranger unable to talk the language, he went through the town seeking a place to stop; finally calling at the house of an elderly lady, and in the best way he could stated his circumstances. He was moved to tears, the old lady also wept, and finally offered to care for him and his companions, Brothers James Keeler and H. W. Bigler, until they could do better. Brother Cannon, on having acquired, by special gift, a sufficient knowledge of the language to be able to converse fairly well, he started on a tour around the island. At Wailuku, on the opposite side of Maui, he, in a remarkable manner was led to meet the three men he had seen in vision at Lahaina, all of whom proved to be mighty men in assisting to spread the Gospel among their people, so all the Lord had promised in regard to the work, if the Elders would remain, was literally fulfilled. Coming here now, after fifty years had elapsed, all those early important events were called up fresh in his mind, and was a great joy and satisfaction to him.

"After breakfast next morning, the Saints and many of our friends came in, and President Cannon addressed them in the large dining-room of the house where we were stopping. He related, in full, his early experience in this town, and incidentally mentioned the name of the kind lady who first entertained him, at which a native woman whispered to me, and said 'this house where you are stopping belongs to the grandson of that same lady.' Quite a singular coincidence! After the meeting we took conveyances and drove to Waikapu, near Wailuku, where we stayed over night at the house of a half-white lady, not of our faith, but who said it was a great pleasure and privilege to welcome and entertain us at her home. All she asked was that President Cannon would bless her, which he did. She spoke good English. Next day we held a large meeting in a Calvinistic church, the people coming from all the villages around. A half-white man, son of a cousin of Henry Clay, came a long way to see President Cannon, who was well acquainted with and baptized his father.

"President Cannon occupied all the time, speaking mostly in Hawaiian. After this meeting a public dinner—*Luau*—was prepared and much enjoyed by all; numerous *leis*, as has been the order everywhere we went, were placed on the guests of honor. I should have mentioned that as we approached this village last evening, a delegation of males and females on horseback, profusely decorated with brilliant colored flowers, came out to meet and escort us into the town.

"After partaking of the feast, carriages drove us over to Wailuku, the town where Elder Cannon met the three men he saw in a vision, and where he made his home while translating the Book of Mormon; the home of Napela, the descendant of a high chief family, who not only provided a comfortable home for Elder Cannon and afterwards Elder Joseph F. Smith,

but to the day of his death proved a mighty advocate and defender of the Gospel. He was one of the three men above referred to. President Cannon pointed out the very spot where Napela's house, and the one in which he had translated the Book of Mormon, had stood, remarking with evidence of much emotion, 'Now that I have seen the sacred spot, I am satisfied, I am now ready to return home, but I would not have been satisfied with my visit to the islands if I had not come here!' In the drive from Lahina to Waikapu and Wailuku, the road for eight miles is along the face of a precipice, now a splendid wagon road is cut in the lava rock, with an even grade and wall of protection on the outside, as we were able to trot along at a brisk pace. Sometimes above and sometimes below us, could be seen the tortuous, rude path of former days. President Cannon, pointing to them, remarked: 'Many is the time I have pegged it along that road, which looks now as though it would be impossible for man or beast to go over.' Saturday, 28th, we drove back to Lahaina in time to take passage on the *Kinau* on her return trip from Hawaii to Honolulu, where we arrived safely at 7:30 p.m. On Sunday, the 29th, being the last meeting with the Saints, the large meeting-house was filled to overflowing. President Cannon talked one hour, all in the Hawaiian language, being free and easy in this, which pleased the Saints very much. It was surprising to see how the language came back to him, by hearing and speaking it a few weeks, as he had scarcely heard or spoken it for fifty years. Had he remained there a week or two longer he would have been able to speak it as well as ever.

"It being understood that we should sail on our return home on Saturday, January 5th, every day during the week was a gala day; feasts and invitations to drive out were in regular order.

"President and Sister Cannon received a special invitation to call on the ex-Queen Liluokalani, at her home in Waikiki. As the pleasant interview was about to end, her majesty arose and coming up in front of President Cannon knelt down and implored him to bless her.

"Judge M. M. Estes sent a pressing invitation for President Cannon to call on him again before leaving for home. Judge Estes, late of California, is the chief justice of the Federal court in Hawaii Territory. President Cannon, Elder S. E. Woolley and myself called on the judge and had a very pleasant interview, during which he inquired kindly after many friends in Utah.

"On Friday afternoon President Cannon and party, and the missionary brethren and sisters in Honolulu, were invited to a farewell feast given by Brother and Sister Fernandez and their daughters at their beautiful home. To say it was a sumptuous dinner would not express it. It was a grand affair. Almost every dish usually had at a State dinner was served, and in addition every article of food used at a first-class Hawaiian *Luau* were on the tables. Flowers of almost every variety adorned the tables and rooms, as also the necks of the guests of honor.

"Saturday, January 5th, the trying day of separation, came. Long before the hour for sailing the dock was filled with the Saints and our friends. As President Cannon's carriage drove up and he alighted, twenty

or more elderly women and small girls rushed up and literally weighed him down with *leis* of the most beautiful flowers and fragrant evergreens, when he was literally covered all over with those love tokens, bestowed by a most generous and devoted people, the rest of the party who were going to return were also gorgeously bedecked.

"The scene of parting with a large crowd of Hawaiian Saints, when our Elders who have labored among them leave for their homes, cannot be described to those who have never witnessed it, and especially on this occasion; when the deepest love, admiration and reverence filled the hearts of the hundreds who had met there, for perhaps the last time, to say *Aloha nui* to the man they have so honored.

"Promptly at 5 o'clock the moorings were loosened, and the noble *Zealandia* commenced to swing out amid the beautiful strains of music by the government band as they played 'Auld Lang Syne,' and the hundreds of voices shouting *Aloha nui oukou ko makou mau maka maka maikai!*

"We steamed out into the open sea, which was as calm as on a summer's morn, soon rounding Diamond Head, and took our course direct for San Francisco, where we arrived on the 13th. The home voyage was very pleasant, the sea, most of the way, being perfectly smooth, and looked like a 'sea of glass.'"—*Deseret News.*

TESTIMONY OF A TRAMP.

A CORRESPONDENT writing to the *News* from Thistle, Utah, gives an incident which shows how "a touch of nature makes the whole world kin."

"We meet with a great many tramps here, both incoming and outgoing. The writer has talked to several of them, and finds them to be of a decidedly mixed character. Not long ago, one of that fraternity, a tidy looking man, asked me how far it was to Helper, and of course I told him. I talked to him for some time, as he appeared to be more of a gentleman than the average tramp, but as he was thinly clad, and the weather cold, he said he had to keep moving. When about to leave I noticed that he put a piece of a sock leg on one of his hands, about which he was somewhat shy, so I asked him whether he had no mitts, and he, answering in the negative, I pulled a new pair of gloves from off my hands and gave them to him. He looked at me in astonishment for a few seconds, and then said, 'I'll bet you are a 'Mormon." 'What makes you think so,' I asked. 'Because,' he replied, 'I have found the 'Mormons' to be more kind hearted and more Christian than any other people. I must tell you of an incident that occurred a few days ago. I can never think of it without the tears coming into my eyes. I had been outside all night, and was both cold and hungry, so I knocked at the door of a respectable-looking farm house, and asked the lady who opened the door whether I could not have a show, to chop some wood, clean out a stable, or get a bucket of water in exchange for a bite to eat. She told me to come inside, placed a chair for me close by the stove, took my hat, and treated me so kindly that I was surprised, telling me that her husband would soon be in, as he was then outside doing the chores. As soon as he came in he treated me

like an old acquaintance. He then told me that it was customary with them to have prayers always before breakfast, so we all knelt down, which I really enjoyed. But what struck me most forcibly was, when he had prayed for everybody almost, in his prayer, he made a special mention of the poor, insignificant myself, asking God to keep His protecting hand over me, keep me from all evil temptation, and lead and guide me to my home. This was the first time that I had been prayed for since my dear old mother prayed for me, and it had such an effect upon me that I cried like a child. I feel confident that that man's prayer will be heard."

SECRET PRAYER.

Last week's Star contained a suggestion as to the propriety of the missionaries engaging in prayer before going out tracting or holding street meetings. That this is a matter in which every Elder is interested, and which cannot well be dispensed with would seem to be self-evident. It is confirmed by the testimonies of the most successful missionaries in the field. Surely no argument is required to convince the Elders of the benefit to be derived from pursuing this course. Attention is called to this matter again by way of emphasizing the necessity of it, and also to offer another suggestion with reference to the subject of prayer.

Not only should all the missionaries attend to what may be called family prayers, but they should also engage in secret prayer *every day*. The former are highly necessary, and should be attended to regularly, but the latter are equally if not more essential. There are prayers that can only be offered up in secret—prayers that are most acceptable to our Father in heaven, and which come from the inmost recesses of the heart—hence the necessity of our attending faithfully to this important matter.

The Savior laid great stress on this manner of prayer. He said to His disciples, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." Is not this advice most inviting and consoling? And shall we not obey the Savior in this as in all other matters? Who will answer no! It is not only our duty to do so, but it is a glorious privilege that is extended to one and all. How many have received sweet consolation from this source, when it could be had in no other way! Even in the darkest night their souls have been filled with peace. How good it is when trials throng our way and discouragements confront us on every hand, to have a secret place to which we can go and pour out our souls to God! No sincere, honest believer ever did this without receiving comfort, and often they have come out thence like giants refreshed with new wine. When offered up in humility and faith, prayer is the key that unlocks the Father's heart.

Many of the missionaries have carefully obeyed this injunction of our Lord, and the effects are witnessed in their good works, in the grasp of their hands, and in the impress of the Holy Spirit which shines out from their happy faces.

If there are any of the Elders who have not taken advantage of this

means of coming into a more sacred nearness with the Master, and that there are such cannot be denied, let them at once determine to put this vital principle into practice. "Draw near unto me, and I will draw near unto you," the Lord says. How better can each missionary do this than by going to Him daily in secret prayer, and there presenting the offering of a "broken heart and a contrite spirit," then taking hold of the work with the energy which such a course always inspires. Try it, brethren, you who have considered it unnecessary, and many of your difficulties will be removed, while the fruits of your labors will be more apparent.

J. L. M.

MIRACLES OF LANGUAGE.

THE *Worcester Gazette*, U.S., is authority for a story which, if true, is of considerable interest in the discussion of questions relative to the influence of heredity and environment on human beings.

The story was told recently in a scholarly company in Worcester. It is to the effect that a negro born in Georgia, of parents born in the same State, has a son, five years old, who speaks fluently the language of a tribe of negroes living on the banks of the Nile. The language is Shiluk and consists of a mixture of Arabic and African dialects. The parents of the child do not understand it, and the child does not speak English. It is said that Boston scientists have become interested in the case and have sent for the boy in order to examine him.

The company in which the story was told expressed its doubts as to the facts related, and were disposed to regard it as a Boston newspaper "yarn," but a lady present, well known in literary circles, said she knew no reason why the strange story should not be true. She said she knew of a similar case. A daughter of an intimate friend of hers was stricken a short time ago with nervous prostration, and was dangerously sick for several months. When she became convalescent she could not speak a word in English, but she spoke German fluently. Her parents are of German extraction, but do not speak the language of their ancestors. When the young lady recovered her health she again had to learn English, as any one that takes up the study of a foreign tongue.

If these stories are true, the popular impression that the gift of language is nothing more than an acquirement, like fencing or dancing—something evolved from the inarticulate sounds of monkeys, must be erroneous. The alleged cases of the language of ancestors re-appearing in children far removed from the countries in which it constitutes the vernacular, would prove that that endowment, peculiar to the highest beings in the scale of creation, is part of man's nature, as much as his capability of knowing and loving the Creator. If the case of the Georgia negro boy has been brought to the attention of scientists, an authentic report of it should be forthcoming in due time. Meanwhile it may be well to suspend judgment, and merely remember that there still are many more things between heaven and earth than ever entered into the dreams of philosophers.—*Des. News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 14, 1901.

"THE THRESHING FLOOR."

In that wonderful movement of these last days called "the gathering," there has been many features which excite surprise and exhibit the strange variety of human motive and human nature.

Since the beginning, the spirit and the voice have said, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues"; but it has not been so fully apprehended that no crossing of any real or imaginary line wrought any surprising change in the individual. Men and women in gathering have invariably taken themselves along, and so it has come to pass that evils belonging to other conditions, and foreign to the genius and purpose of gathering, have been transplanted into the very heart of the community, almost ere they were aware.

"Gather my people together who have made covenant with me by sacrifice," was the first, great message which rung in the ears of a generation past, and their experiences can hardly be recalled to-day without a shiver, or perchance a hope that no such altar or sacrifice may ever need to be presented again for use and dire experience. Persecution, robbery, drivings and death were for years the heritage of the obedient of the Lord. No man can testify to-day, as could thousands of the departed, to the vindictive, persistent cruelty of the unregenerate, ere the shelter of the everlasting hills gave a respite for a time to "a people everywhere scattered and peeled."

The same people have to-day become strong; but animosity has not died out, it only assumes a new disguise, its protean character is as changeable as the wind, so trial takes on another hue, "the voice is the voice of Jacob, but the hands are the hands of Esau." Still, the same ruthless antagonism, if diversified in method, and excuse is as subtle and deceptive as when the dicta of exalted authority suggested that all peculiar ideas, aims and methods be eliminated, and "we become as other men."

It is not a trivial thing for the Elders to be met with a sneer, a shrug of the shoulders, or the smile of undisguised contempt, to be looked upon as deluded, or deceivers, though they have been schooled to expect and accept the hatred of a hide-bound and priest-ridden world; but to the convert it is a day of trial. We have seen them in the exuberance of joy at the reception of light and truth, bewail their original ignorance and darkness, then run to father, mother, children, friend, or co-religionist for years, and think the truth but needed presentation in order to its acceptance;

the smile of incredulity, the epithet of passion, the ire of wrath and threat of utter repudiation, whether family, friendship or toil, has been a genuine surprise, and but the mutterings of an unexpected storm, until isolated, contemned and ignored, they have only escaped by gathering, minus sympathy, home, friendship, native land, and the thousand and one visible and invisible ties which bind mankind together.

Escape, however, fails to deliver from trial in another shape, it being already claimed that "the Lord would have a tried people." New conditions, surroundings, habits of life, associations and perplexities are like Bunyan's "lions are in the way"; traveling and change, for the moment, may arrest attention, mental consideration may compare the ease of present transit with the once wearisome tramp of their predecessors, and fond imaginings may look forward to Zion *as a place of rest.* Experience finds this to be an error, it is a place of ceaseless activity, and unless the spirit of Zion rules in the heart of the transplanted man or woman, the word of authority has said that the gathering place "shall be no land of Zion to them." At the same time, it is to be gratefully acknowledged that from many who so gathered there has come the music of absolute content with the land of Zion, and with its mighty people. *Tried here* and not found wanting, realizing in part the purpose of the change, and with trust and faith in God, they have bravely accepted the situation, they have become assimilated to the already trained, discipline and requirement have not become irksome, *they went to build up* Zion, and its spirit has given perpetual peace.

This is satisfactory to the Presidency here, to the Elders, to the Saints, to the inquirers, and a rebuke to the doubtful prophets of evil, for all their prognostications have come to naught, not that those who intend or expect to gather are to infer that trial has become obsolete, or that it has been reduced to a minimum. No one need think that "the threshing floor" has been carpeted, or its knots smoothed down for them, or that the flail has been wrapped until its weight has been reduced, or its elasticity increased; trial is still in Zion, it is yet the unrepealed heritage of the Saints, but the promise was and is, that "I will be with thee in six troubles, and in the seventh I will not forsake thee." To all the honest in heart there is "strength according to their day," the "trial of their faith worketh experience, and experience hope, and hope maketh not ashamed." The gathering will continue, trial will remain, disappointment will be the lot of those whose motives are uninspired of truth and righteousness, and "every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." This is the trial, and the judgment is sure, in it there will be no error, and from its decision there will be no appeal!

N.

It is very difficult to credit the large number of old friends and acquaintances who have departed this life during our absence from Salt Lake City. Some of them have been chronicled in a few brief words, some have been noted by associations of memory and experience in one way or another, a

few have had remark, not from any personal prominence, but as being links in a history fast being effaced by crowding conditions and the flight of time. Among these we note the death and burial services of Elder Jonathan Clegg, who was baptized in Preston, England, in 1837. His father, along with Brother G. D. Watts, being the first two of this our glorious dispensation. We extract from the *Deseret News* as follows:—

"At Heber, Wasatch Co, January 13th, there was laid to rest the mortal remains of another of our old pioneers, Brother Jonathan Clegg, at the ripe age of 85 years. The funeral service was held in the Stake house. There was a large attendance, and the funeral cortege, by request of Brother Clegg, was led by the martial band and flag, for in the early days he was bandmaster and drum-major in the militia, and was much interested in the musical line.

"By request of Brother Clegg, too, Bishop Watkins of Midway was the first speaker. He related many incidents of the handcart company of Edward Martin across the plains in 1856, depicting some of the sufferings and trials of that journey. Patriarchs Hicken and Duke and President Hatch followed with consoling words to the bereaved family.

"Brother Jonathan Clegg was one of the early members of the Church of the *Preston Branch, England*, being baptized in September, 1837. He often related that incident on the arrival in Preston of the first Elders of the Church. There was a procession of the Odd-fellows in the street, at the time that the coach from Liverpool which carried Elders Kimball, Hyde and others, stopped at the Preston inn, and as the brethren stepped down from the vehicle, a flag waved over them with the inscription on it, 'Truth will prevail.' 'Amen,' said Elder Kimball, 'yes, truth will prevail.' Geo. D. Watt and Brother Clegg's father were the two first persons baptized in England. Brother Jonathan Clegg and family left Liverpool on the ship *Harrison*, May 25, 1856; arrived on camp ground, Iowa City, July 8th, and left Florence, August 25th, with some 600 souls, in Edward Martin's company. Brother Clegg was commissionary for 100 of these Saints across the plains. After leaving the last crossing of the Platte, snow caught them and they were cut down to one quarter of a pound of flour per day until relief came. The company arrived in Salt Lake City November 30. Brother Clegg and family moved to Provo city in December, and in the summer of 1859 he came up to Provo valley and took up land, moving his family in the spring of 1860, and resided here up to his death. He left behind him one son and two daughters, and a host of grand-children and great-grand-children to revere his memory."

District Meeting.—There were full hearts and joyful countenances to be seen at the District Meeting in Halifax, on Sunday, February 10th, for on the preceding day nineteen had been baptized into the Church, in the Baths at Bradford. The Elders as well as the Saints had their spirits quickened, and it needed not that a prophet should rise in Israel to tell that a glorious time would be had. While it was chilly, the spacious hall was full, and at night not a seat could have been had if more had come,

so everything went off with snap, and the fact that President Lyman and both his Counselors were present at the District Meeting, as well as President Benson of that Conference, and many of the Elders, made it quite an occasion. The singing, speaking and spirit were all in unison, and many inquirers and strangers heard the Gospel of Jesus Christ more plainly and with greater decision and power than ever in their experience, and it is expected that this awakening will bring a few into the fold, for in Halifax, as elsewhere, there are hosts of good, honest men and women who are quietly asking, "Lord, what would'st thou have me do?" Elder Price, who has been in charge of that district in connection with Brother Kershaw, backed by their President and the Elders, had done a good work, and the entertainment of the following evening showed their effort was appreciated, both by the Saints and strangers. A good program, clever talent, recitations, "music and her sister song," held quiet carnival for once. Some old, tried friends proved, as before, their liberality of spirit and freedom from prejudice by giving their very best, which everybody heartily enjoyed.

THE Statistical Report, published in last week's STAR, contains an error in the number of houses visited in tracting in the four Conferences named below. The correct number for each should have read as follows:—Nottingham, 32,948; Newcastle, 22,823; Sheffield, 14,581; Welsh, 52,566. The grand total as given in the report is correct.

IT is with sincere regret that we note the postponement of President Frisby's return home for two weeks on account of indisposition. He has been a brave, earnest, hard worker, and we are in hopes that the unusually severe weather will abate during the interval of his wait.

IT is said that the grist mill, Millville, Cache Co., Utah, is putting up 250,000 lbs. of flour as an experimental shipment to England. If a profitable market is found, this will be only a beginning. So mote it be!

CONFERENCES.—Pending the Conferences to begin in March, the people are clamouring for District Meetings, in which expression can be given to the pent up feelings consequent on so many evidences of inquiry and revivals.

ARRIVALS.—The following brethren arrived on the s.s. *New England*, February 8th, after a somewhat stormy passage. For Great Britain—Franklin C. Moyle, Geo. T. Badger, Wm. H. Smith, John S. Perkins, Salt Lake City; Wm. Bowthorpe, Big Cottonwood. For Scandinavia—Peter G. Lundell, Benjamin; John Christianson, Logan. For Germany—Gottlieb Blatter, Ammon; Edwin Butterworth, Wm. A. Wetzel, Jr., Salt Lake City. For the Netherlands—Stanley S. Stevens, Albertus Bragonje, Lucas Roghaar, Ogden. For Switzerland—Herman J. Bodner, Salt Lake City.

APPOINTMENTS.—The Elders who arrived on February 8th, for Great

Britain, have been appointed as follows:—Wm. H. Smith, Birmingham; Geo. T. Badger, Grimsby; Franklin C. Moyle, Liverpool; John S. Perkins, Leeds; Wm. Bowthorpe, Norwich Conferences respectively.

RELEASE.—Elder David Stoker of the Grimsby Conference is honorably released to return home on the s.s. *New England*, February 14th.

ABSTRACT OF CORRESPONDENCE.

[*Continued from page 93.*]

"You refer to John, 1, and quote, 'In the beginning was the Word, and the Word was *within* God,' and put the Greek word 'apo' over the word 'within.' Our versions read 'with' where you quote 'within,' but the lexicon gives the meaning as 'from,' 'off,' 'come from,' 'after,' 'out of,' 'by reason of,' 'by,' 'before,' and 'belonging to,' any of which readings would be to more plainly recognise the separate identity of the Word and God the Father, though the next words, 'And the Word was God,' recognise the fact that the Son, though not equal to the Father in authority in the beginning, still was also God with the Father.

"God has shown himself to be a bodily person, and we know that Jesus Christ is a bodily person, and will be when He descends to Jerusalem, for the Jews will ask with astonishment when they see Him, 'What are these wounds in your hands and side.' The wounds were in His body, the same body that ascended and sat at the right hand of the Father (not at His own right hand, for that would be an impossibility), and Jesus Christ can not Himself be omnipresent, but as He is in the 'express image of the Father, then God the Father must be a bodily person, and can not be omnipresent, but by the Holy Spirit which proceedeth from the Father, by this power He can know and see all things everywhere, can rule, direct and control this world as well as if He were personally present.

"You refer to our Savior's cry of agony on the cross, 'My God, my God, why hast thou forsaken me.' If Jesus had been the same identity as the Father, how could He have forsaken Himself? You also say, 'It was all finished, the work undertaken to be done,' but you must mean that that part of our redemption which required the suffering and death of the Son of God was finished, for His work was not altogether finished, He went and preached the Gospel to the spirits of those who had rejected the preaching of Noah, and after three days spent with those spirits in prison, (where also the repentant thief accompanied Him, and doubtless heard the Gospel from our Lord Himself), He returned and spent forty days instructing the Apostles and teaching them the things necessary for them to know in order to establish His church on earth. Then again, He is now our advocate with the Father, and His work will not be entirely finished until he presents to the Father all the children of that Father (His younger brothers and sisters), except those sons of perdition who refuse salvation, and elect to share with the devil and his angels the punishment prepared for them.

"One more word now as to the appearance to Joseph, the lad of 14, of the Father and the Son. I would rather believe that God, if He chose a prophet in this or any other day, would reveal Himself as He wished Himself to be known to that prophet, and could not reveal Himself in such a way that His prophet should be compelled to honestly teach wrong doctrine—that would be charging God with an absurdity—and as the evidence is sufficient for those who are willing to accept God's ways in place of their own ways, even when at first sight those ways differ from what they expected, I, for myself, and a good many thousands of earnest and sincere believers in the Gospel of Christ as restored, will, by the grace of God, receive and hold to the truth of God the Father's personal bodily existence, and God the Son's personal bodily and separate existence, and the existence of God the Holy Ghost, who is not a bodily but a spiritual personal existence. All the quotations you make, if viewed in the light of subsequent (or primitive) revelation, instead of the interpretation of uninspired scholars, would be so many corroborations of the truth taught by the Prophet Joseph Smith and by the first Apostles.

"Now a few words on the subject of 'Mormon morality.' To quote again from your letter, 'The notorious life of Brigham Young—his plurality of wives—at least called for some allusion by Roberts in disapprobation.' I am surprised that plurality of wives should be expected to receive disapprobation by one who claims to 'base his faith in the Bible teaching,' since I can find it nowhere taught in the Bible that we are to have only one wife, but I can find many cases of polygamists who are specially honored and blessed of God. To quote from 'History and Philosophy of Marriage,' (I don't remember the author), the marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated by the New Testament, nor has it ever proved that the New Testament was designed to affect any change in it; but the presumption is, that this new dispensation has also left it, as it found it, abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by *equally positive and explicit ordinances or enactments of the Gospel.* But such enactments are wanting. Christ Himself was altogether silent in respect to polygamy, not once alluding to it; yet it was practised at the time of His advent throughout Judea and Galilee, and in all the other countries of Asia and Africa, and without doubt by some of His own disciples. The book of the Acts is equally silent as the four Gospels are. . . It was not because Jesus or the Apostles durst not condemn it had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation, but He never rebuked them for their polygamy, nor instituted any change in that system.

[TO BE CONTINUED].

LET there be no wilful perversion of another's meaning; no sudden seizure of the lapsed syllable to play upon it.

THOUGHTS ON THE YEARLY REPORT.

[*Concluded from page 95.*]

Now that the Elders there have become familiar with missionary work, and are all tolerably well acquainted with the language, a better report will be looked for and will no doubt be forthcoming at the end of this year.

The gain referred to in the different missions embodied in the European Mission, is as follows:—Great Britain 72, Scandinavia 38, Switzerland 40, and Germany 133. We had no report from Turkey for 1899.

The number of baptisms per Elder in the various missions named, is as follows:—Turkey $7\frac{1}{4}$, Holland $5\frac{1}{8}$, Switzerland $4\frac{1}{6}$, Germany 4, Scandinavia $2\frac{7}{8}$, and Great Britain $1\frac{7}{8}$.

It can also be said of the missionaries in Turkey, as it was of those in Ireland, that they have our warmest sympathy in that far off land, and sincere congratulations are sent herewith, together with a heart-felt "God bless them," for thus obtaining first place in this report, notwithstanding the many difficulties under which they have labored. May the Lord sanctify all their trials to them for good, now and for ever.

In these good wishes Brother Johannesson, in far off Iceland, and Brother Markow, who labored alone until recently, are also included, and affectionately remembered.

Without desiring to detract from or cast any reflections whatever upon the noble efforts put forth by the brethren in other parts of the European Mission, it is only fair to say that the German Mission has made a remarkable record for 1900, almost doubling the number of baptisms for the previous year, and great credit is due the brethren in that field.

Other reports at hand regarding the tithe-payers throughout the Mission, are also interesting. In Great Britain, Switzerland and Scandinavia, about one third of the baptized members are observing this principle, while in Germany and Holland, about one half of them are tithe-payers. The amount per capita per annum, however, in some places, is low, ranging from £3 12s. in Holland, to 16s. in Scandinavia, still, there is quite an improvement in this respect over the previous year, which denotes a growth on the part of the Saints in the principles of the Gospel that is very gratifying.

There have been several things during the year that have tended to retard our work, and which have combined to prevent a more favorable report from being secured. The Paris Exposition militated against our efforts considerably. It is only reasonable to suppose that for some time previous to the Elders going there, as well as possibly for two or three weeks on their return—to say nothing of the time during which they remained in that city, which in many cases was several weeks—their labors were seriously interfered with. The thoughts of going before the visit was made would naturally tend to distract their minds, and no doubt many on returning to their districts after a holiday in Paris, found it quite a task to take up missionary work again, hence, it may reasonably be said that the number of baptisms throughout the mission were reduced to some extent on this account. This statement must not be understood, however,

as censuring those who were fortunate enough to have the privilege of visiting the Exposition. It was the event of a lifetime for many, and we only regret that all the missionaries could not see it; but in referring to the disadvantages that have operated against our work during the year, the Paris Exposition must certainly be recorded as the greatest. Another thing that was found to be an obstacle in the way in some parts, was the fact that a number of Elders who had acquired the languages of the countries in which they had been laboring, having filled good missions, were released early in the year, to return home, and for some time there were no Elders sent to take their places. This was true not only of Holland, but of Germany and Switzerland also. These missions were both clamouring for Elders for months, during which they found it very difficult to fill all their appointments, so much in need of help were they. Indeed, the Presidents of both the last named missions were almost discouraged at times, so great were their demands for assistance and so poorly answered; but the men were not to be had so their wants could not be supplied. It is only just to say that both the Elders and Saints in the European Mission have made marked improvement in their efforts to serve the Lord during the past year, may the good work continue, and may every soul that has received the truth be determined to put the same into practice, setting an example before all men that will be worthy of imitation. Then will each one preach the Gospel in earnest and in power.

Let us all as missionaries consider last years' report carefully, noting all the points in which we can improve, then let us move forward intelligently and faithfully to the labors of the new year, presenting a solid phalanx to the enemy, and with a firm reliance in the "author and finisher of our faith" let us do our whole duty. Then will we "hear the tramp of Israel coming," and it will be "music to our ears!"

J. L. M.

Praise, honor and respect—these are sweet to all men. It is not surprising to us that they are sweet to the man who deserves them. They are the rewards of noble action, high character, real worth. As the laborer is proud and happy at the close of the day to receive his wages, feeling that he has earned what he receives and that it is all his own, and honorably his own, so the man who has, and knows he has, the honor and respect of the community, and who receives the praise of his friends, and knows it is justly his, cannot but be delighted.—*Pittsburg Christian Advocate.*

According to a dispatch from Jacksonville, U. S., a meeting of railway officials has been convened to take place there shortly to discuss a scheme for helping the Boers on business lines not calculated to benefit the Boers exclusively. The project is to colonize with burghers from the South African Republics and their families, about 120,000 acres of land belonging to the railway companies, and heretofore not cultivated, for reasons which are not explained by the promoters of the present scheme. If the scheme be carried out, the Boer immigrants will be generously given this land, on the basis of 200 acres of arable land to each Boer family.

NOBODY'S CHILD.

Two little feet pitter-pattering down
Snow-covered streets of a crowded town;
Two little eyes, like skies so blue,
Looking so sad and tearful, too;
Hair unkempt, in ringlet curls,
Sweetest teeth, like finest pearls.
No one to notice, no one to mind—
He's a motherless boy; he's nobody's child.

"Want any matches, please, sir?" he cried,
And held them forth from his naked side.
"Don't bother me child! I want none to-day."
And thither I wended my homeward way.
As onward I sped, a voice seemed to say,
"He doesn't want matches from me to-day."
He didn't smile, seemed not even to mind,
He was a motherless boy—was nobody's child.

Two little hands with scarce any power,
Carried his matches, as hour by hour,
Gazing intently upon the cold ground,
Taking no notice of person or sound.
See! there is the boy, he lies in the snow,
No one has noticed, as onward they go;
No one to love him, no one to mind—
He's a motherless boy; he's nobody's child.

There in the snow-white cot he lay,
'Twas that cold snowy day he passed away.
Sweet flowers strewn near the face so fair
Told of a "someone's" love and care.
And there, as he lay in the deathly sleep,
Methinks I hear those dumb lips speak
A message to me, which doth seem to say,
Take care of the motherless child alway.

SARAH NICHOLAS.

DIED.

BOWLER.—At Gunlock, Utah, December 15, 1900, of rheumatic fever and pneumonia, Matilda Bowler, aged 58. Deceased was born in Leicester, England, November 19, 1842, came to Utah, November 1889.

PINNEY.—In Hooper, Weber Co., Utah, from pneumonia, Mrs. Elizabeth Seager Pinney. Deceased was born at Watford, England, in 1825, and gathered to Utah in 1868.

DUNBAR.—In Dundee, Scotland, January 17th, 1901, aged 84 years and 5 months, Ann Jackson, wife of George Dunbar. Deceased was born in the Parish of Errol, Perthshire, and was baptized in Aberdeen in 1848, living since then as a firm believer in the Gospel of the Son of God.

HUMPHREYS.—In Milville, Cache Co., January 18, 1901, Joseph Humphreys, who was born in London, England, in 1821. He went with his parents, when five years old, to South Africa, where he received the Gospel, and gathered in 1860, dying as a faithful man in the Gospel.

SKELTON.—In Belfast, Ireland, February 10th, 1901, Charlotte Skelton, who was born in the same city, June 11th, 1882. During her short membership deceased showed herself to be a good, faithful Latter-day Saint.

CONTENTS.

President Cannon's Return from the Hawaiian Islands 97
Testimony of a Tramp 101
Secret Prayer 102
Miracles of Language 103
Editorial:
"The Threshing Floor" 104
Editorial Notes 105
Arrivals 107
Appointments 107
Release 108
Abstract of Correspondence 108
Thoughts on the Yearly Report ... 110
Poetry: Nobody's Child 112

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